The Bombay Guardian.

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PUBLISHED EVERY SATURDAY MORNING.

ROUND THE WORLD.

Letter from Rev. Narayan Sheshadri.

My Dear Brother,—Before I get to San Francisco which will be, I hope, within five or six days from this date, I should like to give you an idea of how I spent a fortnight in China and nine days in Japan.

You will remember that we left Bombay on the 3rd of July last, and after a most pleasant passage of 17 days the fine fast sailing steamer "Pekin" belonging to the P and O Company anchored in the beautiful bay of Hong Kong on the morning of the same month at 8 O'clock. From the 20th of July to the 4th of August I had to make M. Dorabji's Hong-Kong Hotel my Head quarters and see of China as much as I could. Hong-Kong has been in the possession of England for nearly 40 years and within this period it has become a most important place in every sense.

The Town of Victoria is laid out on the eastern slope of the highest hill on the island. For want of room they had to scoop out the hill in order to make room to build their houses. Hence they appear from the bay in regular rows, one above another. The panoramic view of the town in moon light nights is very pretty indeed.

I was very fortunate falling in with a very congenial friend whose acquaintance I had the pleasure to form at our excellent friend, Mr. *Jani Allis place in Cambridge, nearly six years* ago. In fact Mr. Ridges, the friend above alluded to, very kindly showed me all that was worth seeing in Hongkong.

21st July. We went in *jinrikshas* to the Happy Valley which contains one of the finest cemetries in the world. It is kept at a great expence. We saw so many China men working in it very diligently. Among others we found several evangelists, male and female who, after running a glorious career in the land of their adoption, are lying in the assured hope and confidence of a glorious resurrection. Close by the Cemetry for foreigners, we found that of the Muhammadans. It is the finest burying ground that I have seen belonging to them. They have nothing like it in India! You are aware that a good many Chinese have embraced Muhammadanism, but a Muhammadan friend from Bombay told me that a large number of them can neither repeat the *Kalma* nor refrain themselves from eating pork!

From the Happy Valley we drove along the Kennedy Road cut by the side of the hill from which we have such a pretty view of the town below. There is another fine road leading to the Victoria Peak the highest peak on the hill from which you have very pretty views on all sides. One is obliged to go in a sedan chair and have four bearers. The peculiar situation of the Town of Victoria seems to have given use to this very lucrative profession, and on the whole. I would rather go in a sedan chair than in our hack buggies in Bombay, you are much better protected from rain and heat.

What is called the Park or public gardens is an extensive plot of ground most tastefully laid out. There are various sorts of trees, plants, and shrubs indigenous and imported I don't know from what parts of the world.

It is said that there are 175,000 inhabitants in Victoria, and with the exception of those who are called Foreigners who amount to 6000 the rest are Chinese. Most of them seem to be in very good condition, they live in fine stone built houses, are engaged in extensive trades. A good many Chinese own even steamers and and carry on trade with various places. They are wonderfully active and ingenious. They excel my countrymen in many things. They become excellent scholars and drafts men. They make excellent artisans, excellent carpenters, excellent tailors, sweetmeat makers, waiters in hotels and steamers, gardeners and farmers and even scavengers. They make most expert sailors. They are very fond of playing and gambling.

21st July. Left Hong by the Steamer Powan for Canton. Several steamers ply between Hongkong and Canton which is about 80 miles from the former place. There is a steamer that leaves Hongkong every morning, and another every evening. I travelled by the evening Steamer. I had the pleasure to be under the hospitable roof of the Rev. Mr. Pearse of the London Mission for three days. Through him I made acquaintance, with the missionary friends at Canton. The missionary cause is better represented at Canton than at Hongkong. There are a good many missionaries from the London Missionary Society, the Wesleyan Missionary Society, the American Presbyterian Board, the Baptist Missionary Society, the S. P. G. Mission and lastly though by no means of the least importance there are lady missionaries belonging to the various Ladies Missionary Boards in the United States.

22nd. At the request of the brethren belonging to the various denominations above mentioned I delivered an address in the Drawing Room of Dr. Kerr at 7 O'clock P. M. in which I told them how I was led to embrace the Lord Jesus Christ in 1843, and how I have been employed eversince in my father-land, and towards the close tried to give a short account of the progress of Christianity in India. The whole address occupied nearly two hours. The friends of the Redeemer's Cause seemed greatly pleased with what they saw and heard. There were about forty brethren and sisters present. Not satisfied with what they heard in the course of my address, several brethren proposed questions. Some of them were to the following effect. How is the opium trade looked upon by our missionary brethren? Is the appointment of a Roman Catholic Governor General popular? Would the discontentment amongst educated natives lead to another mutiny like that of 1857? How is our dear friend George Bowen? Is he as thin and slender as ever? Ans. He being one of Pharaoh's lean kine, he is very much the same as he was in 1845, but as he is getting older, he seems to abound in the work of the Lord more and more, and I am sure, my Bombay friends, who know Brother Bowen, will bear witness that my answer was correct.

23rd July Mr. Pearse and myself sailed over to the neighbouring island of Hoonarn to see the Budhistic temples there. There is a large enclosure within which a number of temples and other Budhistic buildings can be seen. At the entrance of the principal temple there were two large hideous representations of full sized men with weapons in their hands. They were made of wood and painted over with various colours. We were told that their chief business was to protect the young from malignant influences of the evil spirits of which the Chinese, especially mothers are dreadfully afraid. We saw their bodies covered over with red pieces of paper nearly cut in a rectangular form and all written over in Chinese. We were told that mothers whose children experienced such cures got them stuck on their bodies as a sort of thank offering. We thought that if the chief business of the idols was to protect the young they might have been made in a more loveable and attractive form.

In the centre of the principal are three large idols of Budhism indicating, a sort of Budhistic trinity, but Budhism acknowledges no God. It is an atheistic system. On the right and left of these three, there are a number of Budhas in various postures.

In another temple Budha is represented as riding various animals. In another apartment of the temple we saw a large number of very stout white pigs which appeared to be well fed and taken care of. They are during their life time, regarded, at peculiarly sacred and at death eaten up.

We saw a large dining hall of the priests in which a large number of them were taking their morning meal which consisted of rice and fish and other animal food. I wonder what our Indian Budhistic sects such as the Jains, Shrawaks and Misaris Aggarwalas and Oswals think of their fellow Budhists eating fish beef and even pork. What would Budha himself think of them could he be supposed to rise out of his ashes and make his appearance in their dining hall when they are taking their meals. There is a room in which they burn their priests when they die and collect their ashes. There is a large garden attached to the temples which reminded me of Scotch ministers having their glebes.

The Chinese seem to have no scruples about eating and drinking. They will eat any thing and every thing that comes in their way even dogs and cats are no exceptions.

The woman in China no more enjoys her rightful natural position than she does in India. If any thing she is a more degraded creature here than in India for a husband can put her away any time he likes. Infanticide is still practised and, when this is not done, girls are either sold or thrown away. There are Chinese who are in the habit of taking care of such in what may be called Foundling hospitals but when they are grown up sell them for wicked purposes.

Of late an unusually large number of Chinese have been emigrating to various parts of the world. The vessel in which I am sailing has often at a trip carried more than a thousand Chinese to various places.

What a good thing it will be if the whole country were Christianized. They could then take the gospel wherever they go. However there is a good beginning made in this direction. The whole country is thrown before them. Brethren have been travelling into the interior of the country in boats for hundreds of miles and preaching the gospel without any hindrance. God has given them the blessing and they have been collecting converts in their churches by hundreds and thousands as we have been permitted to do in India.

You remember Dr. and Mrs. Kerr of Canton? They were making kind enquires after you. You saw them at the late Mr. and Mrs. Munger's in Bombay. The doctor very kindly got a large number of Chinese collected in the chapel in connexion with his hospital, and gave me an opportunity of addressing them. There were nearly three hundred male and female converts though the notice of the address could not be well circulated being a week day. The

Rev. Mr. Parks of the Wesleyan Mission supposed to be the most fluent speaker of the Chinese kindly acted as my interpreter. The address lasted for more than two hours. From all I could gather from their countenances I thought they were much pleased with what they heard of India and the Lord's doing within her.

Dr. Kerr's Hospital has been in existence for forty years and who can calculate the amount that he has been doing not only in Canton but the country around. He is preparing a class of native doctors male and female, and when they are ready they will be sent forth as others have been. The Misses Noyes of the Ladies' Board superintend an educational institution in which hundreds of Chinese girls are instructed, and when I was there they were getting a large building erected in which they mean to open a class for training up Chinese Bible women.

The Higher classes of Chinese have hitherto been standing aloof, but of late the Gospel has made its way even amongst them. Dr. Hopper who is the oldest missionary in the country related interesting incidents in a conversation I had with him as on account of an affection in his eyes he could not attend any of my meetings. He said sometime ago the Prime Minister's wife took ill, and H. E. had a medical Missionary to treat her. By God's blessing the remedies used proved effectual and the lady recovered. The minister has set up a dispensary at his own expense and placed the medical missionary at the head of it. Dr. Hopper's daughters who seem to have imbibed much of their father's missionary spirit are often invited by respectable ladies belonging to the higher classes to give them instruction on religious subjects.

I wish I could have stopped in Canton a few days longer, but I was booked for Sabbath services in Dr. Chalmers' Church at Victoria in Hongkong and therefore I was obliged to return on the evening of the 24th by the same steamer Powan that had taken me to Canton.

25th July Sunday. The Rev. Dr. Chalmers of the London Missionary Society, who has been in the country for more than twenty-five years and who is regarded now as the greatest Chinese Classical scholar acts as missionary pastor to the congregation of foreigners at 4 O'clock A. M. and Chinese at 2 O'clock P. M. asked me to supply his place in both the congregations, and in such matters I have been doing what people tell me to do. On both the occations I tried my best to interest the people in missionary subjects or in other words in the progress of the Redeemer's kingdom in the world. At the 2 O'clock service we had more than two hundred Chinese Converts and most of them communicants. The good, old, Doctor himself interpreted my address with all classical purity for which he is so well known. As the Chinese are Budhists and as Budhism travelled to them from India, they look upon India with the same veneration with which a Jew looks upon the Holy Land or Palestine. I therefore gave them as much information regarding Indian Budhism as I could, and concluded the address with an account of the progress that the gospel of God's grace is making in India.

The same address I delivered at 9 O'clock in the Chapel of the Basle Mission and the venerable old missionary the Rev. Mr. Lechler, who has been speaking the language for forty years acted as my interpreter. There were nearly 150 persons present. It was a most interesting sight to behold these Chinese congregations so devout and so serious. They seemed to be quite pleased with the progress of the Redeemer's kingdom in India. The Basle Mission has been very successful, you will be gratified to hear, in China. The missionaries have been concentrating their efforts upon a single province in which they have had far more success than their missionaries in India during the same period.

On my return to Hongkong from Canton I received no fewer than four letters of the same date and tenor from my old young friend of the English Presbyterian Mission, Mr. Gibson earnestly desiring me not to leave the country without paying him and his colleagues a visit at Swatow. I may mention that Mr. Gibson was a fellow student of our Bombay missionary Mr. D. Mackichan, and from their mental habitudes, they seem to have been fashioned in the same mould.

Well this formidably pressing invitation I could not set aside. I felt that I must comply with it through I could not spend with the missionaries more than twenty-four hours. I took my passage by the Carrisbrook steamer belonging to a Chinese Company though commanded by a European Captain. It was as dirty as the Chinese themselves, happily I had to spend in it only twenty two hours. Swatow is a Rural Place but still it has its own peculiar advantages. Steamers constantly ply between it and Amoy, Shanghai and Hong-Kong. Foreigners too are building large houses and factories. The English Presbyterian Mission have been very fortunate in building four large houses after European fashion on a most pleasant airy and picturesque spot. I found my friend in his hermit-like cell deeply engaged in his Chinese studies. I had the pleasure to form his acquaintance in his own highly favoured country now six years ago. In his outward phisique there was no difference. He was of course delighted to welcome me at his rural station. Being single he is especially expected to devote much of his time and energies to the Divinity Class the mission has set up and also to the preparatory school. In the former there are ten scholars and in the latter thirty. The schools were not in session and scholars had gone home to spend their holidays, this being their summer vacation. It is of the greatest consequence that most of the students should be under the immediate eye and superintendence of their Principal, and such was the case at Swatow.

The Mission has a medical branch under Dr. Alexander Lyall who is working on very much in the same way as Dr. Kerr at Canton and almost with the same success and encouragement. In connexion with his hospital there is a mid-day service at which I was requested to speak. Mr. Gibson acted as my interpreter and from the easy and fluent way in which he spoke I could gather that he must have acquired a good deal of fluency in the language. After him Mr. Duffus who has been in the country longer than Mr. Gibson made a few remarks and prayed. There were nearly two hundred present. To acquire a knowledge of the Chinese Language is a most formidable task some fifty thousand letters have been mastered and who knows how many more they will have to learn! How fortunate you Indian Missionaries! You may well take up the Psalmist's language and say "lines are fallen unto us in pleasant places, yea we have a goodly heritage." When you have mastered the Deva Nagare characters and learnt the laws of combination you need make *no mistakes what* ever!

You will be gratified to hear that our friends have erected the Burn Memorial Church in the very heart of Swatow. It is a neat pretty little church, will seat nearly 300 persons, but I think very soon people will begin to say "it is too small for us. Build us a larger one"!

As we were passing through the town Mr. Duffus and Mr. Gibson showed me the narrow dirty lane and the small house that the man of God Mr. Burn in whose memory the Church above referred to is built lived in while at Swatow.

There is a Zanana Branch under the superintendence of Miss Ricketts. She is deligent in acquiring a knowledge of the language. She is rather elderly but remarkably devoted to her Master's Cause. It will be a great thing if she succeed in infusing the same spirit of devotion amongst the Native Bible women by whom she is surrounded.

Swatow I arrived at at 4-30 P. M. on the 28th and at 6 P. M. of the 29th of July had to return to Hong-Kong that I might be in time for the departure of the French Mail Steamer Volga to Yokohama for I was not at all willing to miss her for had I missed her I could have seen nothing of Japan.

I had to spend again nearly four days at Victoria.

From all I have seen of the Chinese at Victoria, Canton, and Swatow I am convinced that they are not a religious people as the Hindus. They cannot be called Budhists for they have become gross idolators. They worship their ancestors however wicked they might be, they are a very volatile people. They are very fond of playing and gambling. I have been in the native town and there were no fewer than three or four thousand, some engaged in hearing fortune tellers' lectures, some at play, and others were around a juggler who tried to entertain them in the same way as our *garodis*.

Very affectionately yours,

N. SHESHADRI.

CHAUTAUQUA U. S. A. No. 2.

CHAUTAUQUA has become quite a Summer University in the woods. It sessions are held during the vacation of the seminaries and colleges in the heated term. Many desire a shady retreat and mental relaxation, yet not entire inactivity, which to many would be as painful and as little restful as the forty days fast of Dr. Tanner, the mind preying on itself.

The Chautauqua School of Languages met for the second year early in the recent July. Very distinguished specialists in teaching Hebrew, Greek, Latin, French, German, Anglo-Saxon are secured for six weeks. Most of these teach according to the new method of using in the school room only the language to be taught, not speaking a word, to even the beginner, *in English, and allowing the pupil to use nothing but the tongue to be mastered.* Such words are at first obtained as represent things at hand, and as are usually met. Thus the vocabulary is a live one, that which is needed and nothing more. No useless lumber obstructs the way. An observer may see the professor of French pace among the pupils talking in French only, showing them what finger, thumb, book, chair, etc are in his language, and they begin to construct sentences, and talk to him in this new medium of thought. The progress made is wonderful, and those taught become enthusiasts for the new method. Twenty rupees are paid as tuition in the school of languages including the privileges of the Assemblies which follow it for some weeks.

Also there is held the teachers retreat, with the design of gathering as many teachers of the country as possible to this place for a few days, to hear lectures by eminent teachers, and to see their ways of teaching illustrated. During July there were over a thousand teachers present. Dr. McCosh of Princeton college, the author of many books on the human mind and on belief, which educated young Hindoos would do well to study, instead of the shallow infidels Bradlaugh and Ingersoll, of whose rash statements every truly scientific man in England and America is ashamed, gave able addresses. Charles Francis Adams Jr, of Massachusetts widely known as statesman and student delivered *weighty speeches.* Prof. J. W. Dickinson, Supt. of instruction in the same state, illustrated the best methods of teaching. Dr. Payne, of the Ohio Wesleyan University, delighted the teachers. Prof. Gilmore lectured often on English literature. Two hundred teachers of the country surrounding the grounds held an annual session for a week. In the Teachers Retreat, Prof. Spring had the department of Clay modelling, and showed how teachers may use that plastic material easily in many wise ways for the benefit of their scholars. Prof. T. F. Seward introduced the Tonic Sol Fa

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method in music, which has been used in England and in which, for example, some of the Sacred Solos brought into India have been printed. Pro. Kranse and Mrs. Krans Bselte taught the Kintergarten method of leading out the thought of the young, by the object lessons, giving practical hints to mothers and teachers. Great enthusiasm was created in the school of Languages and in the Teachers Retreat. These will (D.V.) take place each year. The prospect is assuring with regard to an immense attendance, increasing successive years.

Here we may as well speak of additional buildings which are to be erected before July of 1881,

The Alumni of the Normal Department at Chautauqua, who on examination, have taken diplomas for studies on the line of Sunday school teaching, are about one thousand strong as the result of seven years increase. They are giving five thousand rupees and the trustees of the ground as much more, to put up an Alumni Hall, for reading room, apparatus, rectation room, and audience hall; a fine edifice already outlined by the architect. The Chautauqua Country S. S. Union, the congregationalists, also the Chautauqua Literary and Scientific circle are to erect noble buildings before the next annual meeting. It is expected that a brick edifice will be built for a museum and library in behalf of the C. Archæological Society, Rev. J. E. Kittridge, as travelling secretary, collecting maps, books, relics, casts, list of books, engravings, collections of photographs; providing an annual summary of the latest results of research in archæolology. This new society will have a department in the new missionary Magazine which has been decided upon by Chautauqua this year, a quarterly entitled "*The Whole World*", Rev. T. L. Flood, M. A. Editor. "It will contain the lectures at Chautauqua during the Annual sessions of the Mission Institute, papers, geographical, monographical, etc; condensed reports from the leading missionary societies of the world, carefully prepared statistics, missionary Bible readings, missionary concert services for the use of Sabbath-schools, missionary catechisms, outlines of the best missionary addresses delivered during the past century, maps, pictures, plans for local missionary institutes with courses of reading and study for young people. The prospectus will contain an abridged statement of the proceedings of the "C. Foreign Missionary Institute of 1880," in which a large number of grand lectures on many lands were delivered and conversations on methods were enjoyed. As soon as the prospectus is out, I will mention the price in the *Guardian*. It certainly will be reasonable. Meantime as it is probable that all missionaries in India and many public men and reading rooms will desire this grand magazine, let me suggest that names be sent now to W. J. Gladwin, of Bombay. The magazine is undenominational and will be characterised by the broadest and deepest thought. Papers of India please publish this reference to "The Whole world."

Letter from Madras.

Dear Brother, I received a letter from Bro. Inskip, last mail, dated Middlesbrough, Sept. 18th., in which he says: "The meeting at Hull, just closed, lasting twelve days, resulted in seven hundred and fifty being saved, one third of whom were new converts. Mr. Robinson, the Supdt., (of the circuit,) says, one thousand. Every where, there are openings for us, and we hardly know, how to leave. We wind up, with a meeting at Liverpool, from which place we sail for Bombay, the Lord willing, on Wednesday, Oct. 13, in the Hispania of the Anchor Line. Our time in India will be but short. Assuming we shall stay November December, and January, and a week or two in February, we would have about three months, at the outside to use in your country."

Now I want first to ask all, who love our Lord Jesus Christ, to pray earnestly, that God will bless the labors of these dear Brethren and Sisters in this land, even as he has in England. And I hope all will arrange to attend as many of the meetings, as possible. Another opportunity just like this, may not soon, if ever, be enjoyed, and it does seem to me, when a company of God's servants, come so far to help us in the work of salvation, and hundreds, if not thousands of others, contribute towards the travelling expenses, we ought to show our appreciation of their Christian love, by heartily co-operating with them, even if doing so, involves some sacrifice of time and money. I hope, especially, all our Preachers of the South India Conference, will, if at all possible, attend the Bombay meeting, which I suppose, it is now understood will begin on, or before, Dec. 5th. Now with your permission, Bro. Bowen, I would like to speak especially to every one of them who reads your paper (and if any of them don't he ought to.)

"I know it will be said that as the meetings will be continued through the Conference session, it will answer all purposes, to defer coming until the conference week. Now, who of us does not know, that with the business of the Conference, of different kinds, in hand, committees, reports, accounts, anniversaries, appointments &c. &c., there will not be time or strength to give to such a meeting, as I expect this will be. But it is said, it will not do to leave our charges so long. This I admit is a difficulty. But it may be, Brother, your charge would get along better than you think, without you. Perhaps we over estimate our own importance in the matter. Sometimes it does a charge good, as it does an individual, to be thrown on their own resources. Make the best arrangements you can and trust God and the people, and if we have been doing our duty during the year, surely, they can get on, for a few Sabbaths, without us. I am not sure we are doing the best thing for them, to encourage this idea, that they cannot survive the absence of their pastors for a few weeks. And when their is no one to preach, let them hold prayer-meetings. I am satisfied that more prayer, and less preaching, would be a good thing for many of them. Again, I believe, it will pay them not only to allow their pastors to go but to send them, to this meeting, I fully expect, that those pastors, who, even at a sacrifice, attend this meeting, will reap so much benefit, in different ways, that their charges will be amply compensated for any sacrifice they may make. One more objection I will notice. That is, the expense involved. Well, all I will say with reference to that is, that I believe, "The Lord will provide." "It may not be *my* way, It may not be *thy* way, Yet in *his own* way. The Lord will provide."

I hope the people of our different charges, will say to their pastors, "Here take these Rupees and go and attend Bro. Inskip's meeting, in Bombay, all through from the commencement and come back to us, in the fullness of the blessing of the Gospel. We will do the best we can, while you are away, and pray for you, and the meeting." And perhaps it might be well, to add to the amount, the price of the extra ten days' board, so that the Bombay friends may not be additionally burdened, as the local expenses of the meeting will be considerable.

Yours in the Gospel,

Wm. B. Osborn.

Them that honour me I will honour. Men are very desirous of obtaining honour, very covetous of the praises of men, wish to be looked up to, made much of, and have deference paid to their opinions. They are very glad when men show this deference, and much displeased when they withhold it. Nothing excites their anger so much as want of respect. Yet verily there is something to be attended to before this.

The first great question is, what honour should *we* pay to God? Not am I honoured as I should be, but is God honoured as he should be? There is none so little honoured as God is. Every day we hear of some honour rendered by the State or by society to this or that person who has distinguished himself, but there is nothing said about the honour due to God. If some man founds a hospital or builds a tank or feeds the poor or endows a college, some public honour is paid to him. Gifts are to be honourably mentioned; services are to be honourably mentioned; victories are to be honourably mentioned; self exposure for the sake of another; successful achievements in art or literature; for all these there is honourable mention, there are prizes, titles, offices, testimonials. Very much of the business of life consists in rendering honour and demanding it. For every one that receives honour there are ten or a hundred that consider it wrongfully withheld from them. But who is bestowing gifts as God is? Who is achieving victories as God is? Who is exhibiting wisdom as God is? Where is power like that of God? The dishonour of not loving and obeying God is inexpressibly great and it is absurd for those who abide in this dishonour to be occupied about the honour they receive from their fellow-rebels. No man can be a benefactor who does not honour God by submission and consecration, because whatever he may be doing for his fellowmen, he is showing them a most fatal example, by ignoring the claims of God on you. Do you wish for true honour? Give your attention to God, and learn of him to render honour to him, to those who obey him. If you seek the honour that cometh from man you are disobeying God, and this is dishonour enough. The most honourable person this world has ever seen was the Lord Jesus Christ. A voice from heaven declared him to be the beloved Son of God. Moses and Elijah came to converse with him. Angels waited upon him. But men saw no beauty in him that they should desire him. Shall we then think so highly of the good opinion of men? They had no honours for him. Consider the reception given him by the Pharisee, Luke vii. Men took up stones to cast upon him; the Nazarenes wanted to throw him from a prominence. And finally all gathered around his cross to exalt over his ignominious death.

Greater dishonour has never been put upon any being in this world. It was poured upon him by the governors and the governed; the Jews and the Gentiles; all classes of the community combined in the movement; all the sects and all the schools; even the malefactors thought themselves injured by association with him. Receiving such honours from God as had never been conferred upon any, man showed him such dishonour as had never been parallelled. What then are we to think of the honour that cometh from man? And when we make much account of that honour and are greatly cast down if we receive it not, and uplifted, if we do, what does it amount to but this, that the meanest and most sinful man is of more importance in our sight than the All-wise and infinitely good God is? These new departures in Religion what are they, many of them, but an estimation of the honour that cometh from man, above that which cometh from God?

WEEKLY REVIEW.

—The getting out of the *Guardian* this week has been attended with considerable difficulty, owing to the severe illness of the editor. In the case of well-appointed journals this difficulty would easily be met; but the *Guardian* is entirely dependent on the personal attention of the editor. During most of the week, he has been unable to give any attention to it whatever; but a little strength has been given him just at the time of the paper's crisis. Watts says:

> Strange that a harp of thousand strings
> Should keep in tune so long.

A good many of these strings appeared to be very much mixed at this time, and some of them seemed determined not to reenter the proper order. Thanks to the assiduous attention of a kind physician and the ministry of troops of friends who saw their opportunity, and to the blessing of the Giver of all good, the workman is, or is on the way to be, restored to his work.

—Mr. King's last child has been laid away, on Monday of this week, besides the three others buried last week. The parents have not been taken with the disease. May heaven draw near to them with its consolations. Let all other parents see to it that their little ones are consecrated to the Good Shepherd; and let them daily seek for them the sanctifying influences of the Holy Spirit; then it shall be well indeed with the children, whether they have to fight the battle of faith with sin in this world, or it be the Reaper's will to glean them for his garner.

—A correspondent tells us that he has gone into a minute examination of the *Lucknow Witness* and *Bombay Guardian* to ascertain which has the largest amount of reading matter, and announces as the result that the *B. G.* has it. We do not take the trouble to verify his calculations, for we take little interest in the matter, being thankful for such elbow room as we have. We would be content that the *B. G.* were the least of all the organs of Zion, if only what it says may stand in the judgment.

—We have received, and will take the earliest opportunity of noticing, a book of 96 pp. 8vo. entitled "The Sabbath made for man," by the Rev. G. A. Jacob, D.D.

—We have declined another letter from D. D. in reply to S. D. K. The Statement in the first sentence of the second paragraph of S. D. K.'s letters he considers incorrect and misleading.

The Bombay Guardian.

SATURDAY, OCTOBER 23, 1880.

REMINISCENCES. LXXXIX.

Diary, Sept. 1, 1845. "Returned the night of the 5th, having been absent just 7 weeks. And first, let me record what benefits I have derived from these labors. I thank my God that I know something more of myself than I did before. This was missionary work and it shewed me what I little expected, that I had nothing of the true missionary spirit. It is very easy to exhibit something like the spirit here at home, and leading a student's life; to exhibit a great devotedness to the cause of missions at monthly concerts, in the seminary and the like; but the spirit that makes a man a missionary is quite different. This is a very humiliating discovery, for I thought that though I lacked a great many other things, yet this one thing I had. Quite unconsciously I allowed some clouds of romance to hang about a missionary's labors; actual acquaintance with the reality has dissipated all these. It is hard work, it is inglorious work, the only compensations are to be derived from heaven. I found myself wanting in meekness, in zeal, especially in love for souls. Often I wanted to get through the work. This was almost invariably the case where it was unpleasant. Often I was satisfied with having done what I believed my part of it, having very little solicitude afterwards for the blessing of God. Often the fear of man suggested some excuses for not doing my duty. Often have I felt as though my faithfulness in one or two instances would palliate my general unfaithfulness. As I remember these things I am filled with self-loathing; but I am still the same being, unchanged, and should do in like manner, if I now went forth. I thank my God that he has permitted me to attain this knowledge of myself, before going to a field for life. And oh! may that gracious Lord who hath plucked me as a brand from the burning, prepare me for that day, by giving me the whole armor of God, even the armor of righteousness on my right hand and on my left. Certainly, I am a soldier that needeth to be ashamed. I thought before this excursion that I had something of a self-denying temper. I have not found it to be the case. What are commonly called privations, at least some of them, I can endure well enough. But even the bodily appetites occupy much of my thoughts. I can go all day without eating, and without being disposed to murmur, but not without having my mind much occupied on the subject. Very frequently I have thought more, where shall I get my dinner or supper, or where shall I sleep, to-night, than how can I best serve my Master. But in those cases, occurring almost incessantly, where I had to choose betwixt displeasing God, and displeasing self, I found the self-denying temper wanting. On the whole I discover reasons for deepest self-abasement, in reviewing these employments; at the same time I bless God that I have been able to attain this self-knowledge and hope that he will permit me to improve it. What I want is *one* thing; to know more of Christ and Him crucified. This is the great difficulty. I must be freed from all the stupidity of my mind on this subject. The life that I live in the flesh I want to live it by faith in the Son of God. And is he not made unto us sanctification, as well as righteousness.

12th. That this is what I want reflection convinces me. In addressing impenitent individuals, I have constantly urged their danger; their guilt in the rejection of their Saviour; the necessity of immediately fleeing the wrath so soon to come. But I have discoursed not at all concerning the excellence, beauty, preciousness of the Saviour. I have said nothing tending to make them better acquainted with his character. And this after all is the great thing. They don't know him as a person, but only as an abstraction; and they must see something of his character, before they can be drawn towards him. And is it not the truth that He, Christ Jesus, is at this time far more solicitous that I should have the knowledge I seek, than I myself am? It is the veil that is before the eyes of my mind, not before His blessed face. He will come far, and wait long, that I may see him in some degree as He is. This stupidity of my mind is his enemy as much as it is mine. I thank Him for this thought. It is cheering. Why this itself is one important part of the knowledge I want There was an impression on my mind as though I had to overcome some difficulty on His part, as well as on my own; at least as though He was passive, and all the mighty task was to be performed by me. This seems to be the tendency of stupidity to make us believe that we ourselves, and alone, must overcome it. It is a lovely characteristic of our Saviour, that graciousness shown in His readiness to help us break the fetters we had forged for ourselves.

"The great pernicious error is that we are continually judging Christ by ourselves, and ascribing to Him our own variableness,—fervent love when we experience it, and indifference when we are indifferent, as though He loved us in return for our love, whereas it is just the other way; he loved us when we hated him and were most unworthy of His regard. He knew what he did when he set his love on us; he knew our character, but he gave us His love to raise us from sin. His love works love in us, and every other grace, and is indispensable to every part of our Christian course, and when we are most cold and stupid, then we most need the persuasion of His love toward us. Without this there would be no deliverance.

It may be well to state briefly here after what manner Bro. Ford and myself carried on our work in Pike Country. We engaged a horse and wagon (without a driver); had it laden with the books of the Tract Society and of the Bible Society; and started for the principal town Milford. We became acquainted with the ministers and were taken charge of by a very good man whose house became our head-quarters while in that neighbourhood. We were provided with knapsacks in which we could pack away a considerable supply of Good reading. Filling these we started out in the morning, one in one direction, one in another. We sought to gain admission for ourseves and pack in every house, and where we had an opportuity we talked to the people of the grace of God and prayed with them. Most of the inhabitants of the country were living on clearings in the woods, half a dozen families to the square mile, or less. Most of them were very poor and many of them very degraded. Infidelity was in some parts very rife. Almost the whole of every day was spent on foot ascertaining from one house the bearings of the next. In the evening we could sometimes come together again and encourage one another.

INTERNATIONAL BIBLE STUDY.

October 30th, 1880. *Genesis* IX, 31-32.

In v. 26 we read that Terah lived 70 years and begat Abram, Nahor and Haran. It is naturally inferred from this that Abram was the eldest; but this is not the case. He is mentioned first on the ground of his distinction not as first-born, but as one signalized by the favour of God. "Sarai was barren." This possibly may have had something to do

with the desire to get away from the country and where their kindred dwelt. It was felt a great reproach among those to whom the promise of the seed of the woman was made to be thus, and it was very humiliating for such to have to reside in the presence of a more favoured sister. This may have had something to do with Sarah's willingness to emigrate; made her more disposed to acquiesce in the convictions of her husband.

"The days of Terah were 205 years." Supposing that Abram was born when Terah was 70 years old, chronologists have tried to make it out that Terah was left alive in Haran when Abram emigrated. Our translators have changed the tenses of xii. 1 to favour this, but without any warrant. Abram was born when Terah was 130 years of age and did not leave his father till he saw his eyes closed in death. Abram was then 75 years old. Sixty years are to be added to the ordinary chronology in this place. "Get thee out of thy country, and from thy kindred, and thy father's house, unto a land that I will show thee, and I will make of thee a great nation, and will bless thee and make thy name great; and thou shalt be a blessing." These promises show that Abram knew God, otherwise they would have had no value in his sight. And it is evident that God knew Abram; otherwise he would not have known that Abram wanted to be made a blessing Men do not ask to be made blessings ordinarily, but that others may be made blessings to them. Abram must have been praying about this. These people were idolaters to a certain extent. The traditions and hopes of the flood had come down to them, but the woman had picked up from their neighbours some household idols. The evil would eventually triumph over the good, as it always does in this world unless it is counteracted by special grace. The time had come for God to separate unto himself a peculiar people whom he might compass about with special means of grace and thus save the truth from being lost in the universal polytheism. Obedience towards God is the great and glorious characteristic—better than the highest genius and more effective,—of the patriarch Abram.

God goes on to intimate that He will remarkably identify himself with his servant. "I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed." Here again the Gospel comes out gloriously, as Paul takes care to point out to the Jews in Galatians. God was thinking about the Gentiles when he called Abraham. The great mistake made by the Jews is they thought God was thinking about them all along; about them exclusively; so exclusively that he would scarcely find a corner in their system of grace for any Gentile. The result was that they lost the benefits that would have acrued to them, aad the kingdom had to be taken from them. The Apostles even were slow to call to remembrance that God was thinking of the Gentiles when he called them to be fishers of men.

"And there he builded an altar unto the Lord and called upon the name of the Lord." This was a most important event prefigurative of the Messiah's advent. God by the hand of his servant took possession of the land for his people.

THE DASEHRA MEETINGS AT LUCKNOW.

These meetings grow better and better as the years pass. They date from 1871, since which time scores of precious souls have been converted and many of God's children have here received great spiritual blessings. We in Lucknow count ourselves happy in the privilege of having as our guests (after a fashion) year after year so many of the good people of India; and look forward with much of anticipation to the annual "camp-meeting," our own hearts are blessed and our own Church is greatly strengthened.

The meetings this year (Oct. 10-17) were conducted by the Rev. J. Mudge, Editor of *Lucknow Witness*, assisted as usual by the missionaries present. Among these were the Rev. Messrs. Lucas and Ewing (Am. Presbyterian Mission) Futthegurh, the Rev. D. Hutton, London Mission, Mirzapore; the Rev. E. S. Bowden, Narsapur, Madras; the Rev. Messrs. Waugh, Fox. Osborne, Mansell, McMahon, Craven, McGrew, Scott, Bare, Bowser, Webb, Lyon and Badley, of the Methodist Episcopal Church. Mrs. Amanda Smith, who had conducted a series of special services during the preceding week, was present and did much by singing and speaking to make the meetings profitable. As most of the readers of the *Guardian* are aware, she is thoroughly at home in such meetings. As we listened to her experience and became familiar with her plans we could not but thank God for leading her to India: may He grant her many long and useful years!

Services were held at 7 a.m., 10-30 a.m., m., 5 p.m., and 6 p.m. The morning and noon meetings were especially for believers, the evening meetings for those out of Christ. All were well attended: at least 150 were present from outstations, and these, with our own people gave us good congregations. The four sermons daily were short and practical. Much attention was given to the subject of the "Higher Christian life" (rather *Highest*,) difficulties were removed and many pressed forword to attain it. One morning when seekers of entire sanctification were invited forward more than a score accepted the invitation, and were blessed. Clear, definite hearty testimonies regarding the fulness of blessing were given in all these meetings and the simple way of faith was made still more simple. Prayers arose daily for the baptism of the Holy Ghost, and these were not unanswered. The Church seemed a very holy place, especially at the quiet hour of noon. The whole week was filled with blessings; the days were indeed days of refreshing from the presence of the Lord.

There were fewer conversions than last year; probably twenty in all. In several instances prayer was answered in a remarkable manner: the heart of a pious lady was filled with rejoicing over the conversion of her two daughters. Several young people, students in the schools, gave their hearts to the Lord.

The influence of these meetings is being felt all over India. This is seen in the attendance and in the requests for prayer and praise. This year the following stations were represented; Nynee Tal, Moradabad, Bareilly, Shajehanpore, Agra, Aligarh, Cawnpore, Allahabad, Monghyr, Calcutta, Bombay, Poona, Madras, and others. Several had traveled upwards of 1,000 miles to be present, and, we are glad to say, were not disappointed: they received blessings and were the source of blessings to others.

We praise God for these Dasehra meetings. When we think of the good accomplished by them during the past nine years, of the showers of blessing thus received, of the stirrings of heart toward a holier life here imparted, we can only pray that the meetings may grow still better as the years pass. That they are a beautiful illustration of the catholicity which should pervade all branches of the Church of Christ is apparent to all and to none so plainly as to those permitted to attend year by year.

A daily service in Hindustani attended by the members of our Native Church who were greatly blessed thereby: at the closing meeting nearly all present re-consecrated themselves to God, and go forth, we trust, to love Christ more and serve Him better than before.

One pleasant feature of the meetings was the attendance of educated natives (Hindoos and Mahomedans). Several of these attended very regularly, listening attentively, joining in singing, and in some cases, remaining to the after-meetings. We can not but feel that the preaching and testimonies must have favorably impressed them. Last evening Mrs. Smith addressed a goodly number of these, who assembled in the Church: the meeting was a good one, and we trust will lead the Babus to examine still more carefully the religion which does so much for those who embrace it.

We bespeak the prayers of your readers for these meetings, that their influence for comfort, strength and salvation may be felt through many coming days.

B. H. B.

NOTICES.

Received for the Thakoor Mission, Egutpoora: from J. M. Rs. 50.

Received for Grant Road Church, from Mrs. B. Rs. 5.

Appointments for to-morrow: Grant Road: 8-30 A. M. S. Smith; 6 P. M. O. Shreves.——Dean Lane, Fort: 11 A. M. W. J. Gladwin; 6 P. M. I. F. Row.——Mazagon: 11 A. M. O. Shreves; 6 P. M. W. Wright.

We wish our readers connected with the different evangelical missions and churches here to understand that we cheerfully publish in this column any notices of meetings &c. that may be sent to us.

To the Ministers of the South India Conference of the M. E. Church:—

Bishop Merrill has appointed the next annual Conference to be held at the Grant Road Church, Bombay, commencing 15th Dec.—Brethren expecting to be prevented from attending, and *married* brethren intending to bring their wives are requested to communicate with me as early as possible, so as to prevent inconvenience in making the necessary arrangements for entertainment.

Isaac F. Row.

Epitome of News.

Saturday, October 16.

—*Times of India*: We (*Lucknow Times*) observe that Mr. G. W. Moultrie, the Bombay Agent of the Bank of Bengal, leaves for England by next Saturday's mail steamer. We believe that this gentleman is one of the very oldest officials of the Bank, and he has for many years been held in much esteem both by the directors, his colleagues, and the constituents of this great financial institution.

Monday, October 18.

—*Times of India*: It is with extreme regret that we record the death of the Hon. Morarjee Goculdas, C. I. E., which took place at his residence, the Chinee Baug, at Girgaum, on Saturday, at 12 30 p.m. The deceased gentleman was the leading member of the Bhattia community; and has been for sometime past one of the most prominent native gentlemen in the Presidency. Mr. Morarjee went on a visit to Poona at the beginning of the present month; on the evening of Thursday, the 7th, whilst

driving down the Civil Lines in a tonga, the ponies became restive and unmanageable and he was thrown out on the road, sustaining a severe sprain of the right ankle. No bones were broken, and Mr. Morarjee was conveyed to his bungalow. On the 13th he left Poona for Bombay, in company with a medical graduate. He was not able to walk, and up to the time of his death subsisted on conjee and fruits. The deceased was a *Murjadee*, a class of Bhattias who eat food cooked only by Brahmins, and then never without bathing. They never eat or drink with other Bhattias; and as Mr. Morarjee was prevented from bathing owing to his injury, he was unable to partake of his usual food. The consequence was that he was much weakened. In Bombay he was attended by Dr. Gopal Shivram, who attended to the wound; while Dr. Jelovitz, the homæopathic physician, treated him internally. Up to the time of his death he was quite conscious; he conversed freely with those who visited him; and was not thought to be in danger. On Saturday, at about noon, he was conversing with Mr. Cumnoo Sulliman and Mr. Visram Mowjee; and was advising the latter to spend about Rs. 50,000 in charities. Soon afterwards he complained of a pain in his chest, and was seized with spasms. Dr. Gopal was immediately sent for, and subsequently Drs. Atmaram Pandurang and Anna Moreshwar Kunte; but all their endeavours proved futile, and the deceased passed away without a struggle.

—The *Indian Spectator* remarks that Bombay loses one of her foremost representatives in the death of Mr. Morarjee Goculdas. Mr. Morajee dies in the beyday of life, cut off from all his aspirations with awful suddenness. The general public will miss his enterprise anh his burning zeal for the good of his country; whilst in the circle of friends accustomed to his brisk burly figure the gap left by his absence will never be supplied.

—*Times of India*: General Hume has been appointed to the Kandahar comand, *vice* General Phayre, in temporary command.

—Same: A Constantinople correspondent of a London contemporary has received from the town of Surfa, in Southern Armenia, a letter containing the following news:—A Moslem lady and her daughter had embraced the Christian religion, and the girl had married an Armenian gentleman. The Moslem inhabitants of Surfa, excited by fanaticism, armed themselves with clubs, daggers, and, guns, and, some of them also being on horseback, attacked the houses of the Armenians, spreading terror among the Christian families. They arrested the newly-married couple, and led them before the Moslem Governor, who thanked the Mahomedan mob for their devotion, and put the Armenian and his wife in prison.

—*Bombay Gazette*: Sir,—In the *Pioneer's* interesting report of Colonel Olcott's lecture, which you reproduced, the gallant Colonel thus describes the powers of his spiritual medium:—"Heavy weights are frequently raised, and sometimes transported to considerable distances without visible human contact." Can you inform me if Colonel Olcott is prepared to supply his "patent spiritual medium-lifting power," and if so, what would be the charge per ton for discharging a steamer's cargo in the Prince's Dock? A friend of mine, who has a ten-ton boiler on Colaba Bunder, also wishes to know what the medium would charge for transporting the boiler to a spinning-mill at Parel. The burning desire to encourage science must be my excuse for thus troubling you!

X. Y. Z.

—*Lucknow Witness*: We can give this week only a partial report of the Lucknow Camp-Meeting, as it is still going on while we write. We mentioned in our last issue the first meetings held by Mrs. Amanda Smith that week. They were steadily and profitably continued with a rising tide of religious interest and an increased attendance, until Saturday night. Every morning from 7 to 8 a handful of God's children met for prayer and singing and the consideration of some suggestive or inspiring truths of God's Word. And every evening from 6 to 7-30 a goodly company assembled to listen to the message which God imparted through His handmaiden. The opening exercises were conducted by the Pastor, after which Mrs. Smith sang, expounded, and exhorted as the Spirit gave utterance. On many occasions we found it peculiarly good to be there. Her singing is a special element of attractiveness and impressiveness. One of the songs which became a favorite depicts the progress of the Christian pilgrim from the town of destruction on to the Celestial city; another tells very graphically the story of the Prodigal Son. And there were others which will not soon be forgotten by those who heard them. These meetings formed an excellent preparation, to those privileged to participate in them, for the Camp-Meeting of the Dasahra Week.

As early as Friday evening from Futtehgarh, and Monghyr, came the first arrivals of visitors, and after that every succeeding train brought more or less accessions. By Saturday morning Calcutta, Agra, and Roy Bareilly were represented, and by evening, Allahabad, Cawnpore, Bareilly, and Sitapore had delegations on the ground. By another day or two, Madras, Bombay, Nynee Tal, Moradabad, Shahjehanpore, Futtehpore, Mirzapore, and other places had furnished their quotas, and the new comers had settled down to the solid work of the week.

—Same: The *Harvest Field*, calls for "an Indian Methodist Book Room," for a regular and prompt supply and increased circulation of Methodist literature. It will doubtless be surprised and pleased to learn that precisely such an institution already exists at 42 Meadow St., Fort, Bombay, under the charge of the Rev. W. J. Gladwin. He has a large supply of the best and latest Methodist books at moderate prices, and receives every month fresh invoices. Send him your orders.

Tuesday, October 19.

—*Times of India*: The German steamer Asia, of Hamburg, from Amoy to New York, was totally wrecked on the east point of Socotra on the 28th September. The crew were landed at Galle to-day by the Dutch gunboat Madura. The captain was taken off by a Dutch steamer. 4,500 chests tea saved.

—*London Watchman*: The American Missionaries in Bulgaria.—In his recently-issued work, entitled "Observations on Bulgarian Affairs," the Marquis of Bath thus refers to the labours of the American missionaries in European Turkey: "If the [Bulgarian] nation rises again to spiritual life, its recovery will be in no small degree owing to the intellectual and devotional influence and example of a small and devoted company of American missionaries, who abandoned homes in their own land for the purpose of promoting the welfare of an uncared-for and oppressed people—alone of all the missionary bodies regardless of the political influence of their own country, or of the interests of any particular sect. If the list of their converts is not a large one—and perhaps it is well that it should be small—their work in raising the moral tone of the nation and in aiding the regeneration of its ancient Church will not have been less important. The American missionaries have contributed in no small degree to foster the spirit of toleration among the Bulgarian people. Carefully abstaining from any interference in political questions, they have thrown no impediment in the way of their converts joining the patriotic movement, which numbers some of them among its leaders. They have aroused the jealousy and excited the suspicions of no political party. In the darkest times of Turkish rule they relieved the needy and succoured the oppressed. No religious test has been imposed on admission into their schools; and there is hardly a town in Bulgaria where persons are not to be found who owe to them the advantages of a superior education. The result of their teaching has permeated all Bulgarian society, and is not the least important of the causes that have rendered the people capable of wisely using the freedom so suddenly conferred upon them."

—*Overland Mail*: An affecting incident occurred on Sept. 30 during the removal of the bodies from the Seaham Colliery, where the late explosion took place. Upon the tin water-bottle of one of the dead men, Michael Smith, there was scratched, evidently with a nail, the following letter to his wife:—

Dear Margaret,—There was forty of us altogether at 7 A.M. Some was singing hymns, but my thought was on my little Michael. I thought that him and I would meet in heaven at the same time. Oh, dear wife, God save you and the children, and pray for myself. Dear wife, farewell. My last thoughts are about you and the children. Be sure and learn the children to pray for me. Oh, what a terrible position we are in!

The little Michael he refers to was his child whom he had left at home ill. The lad died on the day of the explosion. Another message was found chalked on a board, and bearing the date "Thursday," the day after the explosion. As it appeared to have been written under a good light, and the officials say that no lamp could have been burning on that day, it is supposed that the doomed men had in their anxiety lost all record of time.

—Same: The Irish trouble is blackened by the foul assassination of Lord Mountmorres. He was at loggerheads with his tenants—had not ventured out for some time without an escort; but on Sept. 25 he happend to be riding out alone, and when half a mile from his residence, Ebor Hall, Clonbur, Galway, fell fatally wounded by several bullets. It is useless for the leaders of the land and anti-rent agitators to deny responsibility, or to try to disassociate their actions from such crimes. Outrage is the direct outcome of it. A few words spoken by the Rev. G. Mahaffy at the funeral of Lord Mountmorres, show what are the thoughts of the day in Ireland.—

I ask your prayers for our land, that God may avert from it the curse that follows the shedding of innocent blood, and that he may save our countrymen from the course of vice and crime on which many of them are entering. I ask your prayers for those throughout the country who are in daily peril of their lives, for those whose death has been decreed by secret conclaves, for those who shall perish during the coming winter,

—*The Christian*: a corespondest asks Is there no way of advocating "the unity of the Church of Christ," except by an attack on the denominations of the day? Mr. Varley's address, inserted in The Christian of Sept. 9, so far from promoting its professed object, serves but to increase the evil complained of. What are they doing to heal existing divisions, who are labouring to destroy existing denominations? As a matter of fact, open and undeniable, are they not creating new sects and schisms narrower and more exclusive than the old?

—*Zion's Herald," Boston U.S.* The son of an Indian Brahmin—a small, intelligent, bright-eyed youing man—bearing the name of Puran, was introduced to the Preachers' Meeting on Monday. His father, a man of wealth, sent him to this country to be educated so that he would be better prepared to answer the missionaries. But he has been happily converted. He wrote of the blessed fact to his father, who at once disinherited him. He proposes to study now for the ministry, if he can obtain assistance. He wishes to avail himself of the opportunities of our Theological School.

Wednesday, October 20.

—A Coroner's inquest was held on Monday at the J. J. Hospital on view of the body of Joosub Hoosein. Hoosein Joosub the father of the deceased, said that on the morning of the 14th instant a Mahomedan brought the deceased, who was addicted to drink, to his

house in an insensible state. He had bruises all over his body, and when he became conscious said that he was beaten by four Mahomedans. The four Mahomedans, who are said to have assaulted the deceased, are now in jail.

—*Star in the East*: We regret to hear that the Rev. Mr. Goodwin, of the Seamen's Mission in Calcutta, has suffered from a severe attack of phthisis He is now proceeding to the Cape, and we hope the voyage will restore him to his usual health.

—It would seem as though Roman Catholic intolerance and persecution were getting crippled under the French flag. The Rev. J. L. Green of the London Missionary Society, writing from Tahiti, says :—"The restrictions which have contracted our labours and those of our predecessors ever since the establishment of the Protectorate here are now nearly all removed, and I have virtually nearly 3,000 of the natives placed under my direction ecclesiastically."

Thursday, October 21.

—The Str. *Surat*, with English Mails, left Aden for Bombay Wednesday, 3 p. m.

—A large order for Government telegraph wires for India has been secured by a Sheffield house, Messrs. W. Cooke and Co. (Limited). The value of the order is about £62,000

—*Madras Mail*: We regret to hear that Mr. J. H. G. Godfrey, Mining Engineer, committed suicide by stabbing himself with a sportsman's knife, in Plantation House, Calicut, on Saturday morning. He arrived in Calicut, from England on Tuesday last. He had been sent out by the London Manager of the Tamberacherry Coffee Co., to report on the gold prospects on some of their estates in Wynaad.

—*Bombay Gazette*: The long and searching inquiry into the facts connected with what is known as the Chota-Oodeypore case has been brought to a conclusion, but as the learned judge has not as yet sent in his report, it is best to wait before pronouncing any independent opinion as to the guilt or innocence of the accused prince. It is not too much to say, perhaps, that even taking the case as made out by the prosecution to be correct, the inquiry has served to free the reputation of the young Prince Chundra Sing from the worst suspicions attaching to it.

—400 additional miles of railway were opened last year in India. The lenghth of railways open in India at the end of 1879 was 8,611 miles only, whilst in Great Britain there are 17,696 and in America 86,497 miles!

—*Bombay Gazette*; Rangoon, Oct. 8: With "telegraphic communication right," we have no news from the Royal City that is not a week old. What news there is, moreover, is not by any means novel, and notwithstanding its terrible character is more likely to provoke a smile than anything else. It is simply a case of, "more massacres;" this time more wanton and brutal, if that be possible, than any that have preceded them. Probably Theebau's wrath was stirred by the scandal about his mother, or his thirst for blood whetted by the execution of the paramours and all in any way connected, or supposed to be connected with her shameless intrigues. Twenty-six men and women are known to have been put to death on this ground, and it is supposed that others have perished, concerning whom nothing is known. However that may be, having got his hand in, and started the executioners afresh, Theebau seems to have been loth to stop suddenly, and accordingly all the dowager Queens, who were spared at the great massacres in February, 1879, have been sent to join their husband, Theebau's father.

Friday, October 22.

—Gen. Sir Fred. Roberts has declined the Bombay Club's invitation for dinner, owing to the shortness of his stay. We are thus saved a good deal of speechifying.

—Deaths last week, 408.

—The crops at Chandori being badly in want of a few showers of rain, the simple folk there have invited a *Bairagi* to do them the service for an honorarium of Rs 125. This *Bairagi* has undertaken to bring down rain, says the *Nassik Vrat.*

—Rev. W. A. A. Gardner, writing about the work of the Inship party in England. He says: The work is spreading all over Yorkshire in a most wonderful manner. During the ten days we had thirty sessions. People would come in the morning, bring their lunch with them, and stay all day, giving strong evidence of their sympathy with the movement. Scores and hnndreds have been saved as the result of this meeting. The work of Scriptural holiness is spreading all over England. A movement is on foot to detain the brethren here in England. The loving hand of God will lead. The work at this place closed with the benediction of pastors and people. We go on to Leeds for a week's services among the Primitives at Bellevue Chapel, and then for two weeks' service at St. Peter's among the Wesleyans.

Selections.

MAJOR WHITTLE IN WEST LONDON.

The special evangelistic services being held at the West London Tabernacle are proving times of real blessing. The attendances on the week-nights have been encouraging, while on the Lord's Day the large building was completely filled.

Mr. and Mrs. McGranahan prove themselves valuable co-workers, not only in the conduct of the service of song and by means of their thrilling duets and solos carrying home the message of the Gospel to some hearts unmoved by the preacher's voice, but also in the inquiry room in personal dealing with awakened souls.

We may mention, for the sake of those who have not been privileged to hear Major Whittle, that he has a singularly simple and direct style of speaking, accompanied by a readiness of apt illustration which tends greatly to enforce the truth spoken. His prayers seem to thrill the heart of the Christian hearer, evincing as they do a habit of close communion with and calm confidence in God as the Hearer and Answerer of prayer.

We feel sure that a summary of one or two of his addresses will be read with much interest and profit.

On Wednesday evening Major Whittle gave s most striking Gospel address based on the words of Amos iv. 12: "Prepare to meet thy God." Here we have four things: 1. There *is a God.* 2. He is *thy God.* 3. We have all to *meet Him.* 4. There is a *need for preparation.*

1. There is a God. In these days of scepticism and human reasoning we must get right back to the basis of truth, that there is a God, and no argument could put it more forcibly than that of Rom. i. 19: "Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." God is not visible to the material eye —sight cannot discern Him; but, then, "faith is the substance of things hoped for, the evidence of things not seen." "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." "The heavens declare His handiwork." A Frenchman travelling in Arabia saw a Moslem prostrating himself before God. He sneered at the Arab, and said, "How do you know there is a God?" The Arab replied, "You told me that a camel was round your tent last night; how do you know the camel was there?" "I saw his tracks." The Arab pointed up to the heavens above, and said, "So I see the tracks of God up there, and I know there is a God." Men say they cannot find out God. Suppose my little boy asks me, "What makes your watch go?" I reply, "the mainspring." By and by he gets hold of the watch; he finds the hands are fixed on a cog, and he says, "It ain't the mainspring, it's the cog." He takes off the cover, and finds a wheel, and he says, "It ain't the cog, it's this wheel—there is no mainspring." He continues his research, and finds more wheels, and always fancies he has got to the secret at last, till he comes to a large brass wheel mounted on a little box. Then he says, "It ain't no mainspring, it's this large wheel that makes the watch go." A boy acting in such a way is an apt illustration of men who profess to find the cause of all things in development or some such theory. They do not go to the root of the matter, the Great First Cause of all. So by illustration and analogy the preacher brought home the truth that there is a Great First Cause, a supreme Being, infinite in power and holiness.

2. If there is a God, it follows that He is *our* God. This Supreme Being must take note of the actions of the creatures of His hand. This being so, we are responsible to Him. We may concern ourselves very little about the matter, but that does not alter the fact that we are responsible to keep the law, and, if we break it, are liable to its penalty. Unless we have been redeemed by the blood of Christ, we are under the condemnation of the law of God; we have broken that law, and the penalty is death. A child may shut its eyes when it sees danger coming, but the fact that its eyes are shut and that it cannot see the danger will not avert the danger. So it is with those who seek to shirk the thought of the future in the vain hope that thereby they will escape. No, the plain fact is that there is a God, that He is our God, and that we are responsible to Him for deeds done in the flesh.

3. You must *meet* that God. There is a moment coming when you will see God. There is a sense in which you meet God wherever His Word is preached and in the time of affliction; but there comes a time when you will stand before Him, face to face with that God to Whom you are accountable. In other words there is a day of reckoning, a day of judgment. "He hath appointed a day in which He will judge the world in righteousness by that Man Whom He hath ordained." That Man, that appointed Judge, is the Lord Jesus Christ, Who is now the Saviour of all that come unto Him. Each one of us, unless safe in Christ, must look forward to a day when we shall meet God face to face for judgment.

4. You have to meet God; then you must prepare. Why do we need preparation? Because we have broken His law; we are condemned by that law, and the penalty we must receive. But for a moment let us conceive that there were no penalty; even then we need preparation, because to enter God's holy presence in our unholy state would be positive torture.

Now to meet God we need two things:—1, *sin's penalty removed*; 2, *a new nature.* Without these two things we are not prepared to meet God. In Christ Jesus God has provided exactly the preparation we need in these respects; He has borne the penalty, and receiving Him we are made new creatures in Christ Jesus. Accept Him, and you will then be prepared to meet God. Then you will be able to say in the language of Gal. iii. 13: "Christ hath redeemed us from the curse of the law, being made a curse for us." Peace with God can be had on no other foundation that that.

Now for a little illustration of this. A few years ago a man in Pennsylvania had a son who committed forgery against him, forged his father's name to some bills. The young man ran away from home, and, after leading a life of sin, turned up at a minister's house, a friend of his father's. He was full of remorse, and

he was dying of consumption. Three things were necessary ere he could return to his father in peace: 1, *the law must be satisfied*; 2, *the father must be willing to receive him*; 3, *the boy must be penitent* and willing to come back to his father. The first point was provided for; his father had paid the bills, and they were in his own possession. The third necessity was present, the young man was deeply penitent. But the second point was not met—the father was unwilling to receive him back to his home and his heart. The minister took the young man into his house, and sent word to the father, but no response came. The end seemed near, and so the minister sent a telegram: "Your boy is dying; for God's sake read Luke xv., and come ere it be too late." The reply was, "When he is dead, send his body here at my expense." That was all—the father was unwilling to forgive. How different is the case with our heavenly Father! He has provided for the satisfaction of the broken law, He is longing to receive us. "Him that cometh unto Me, I will in no wise cast out." He invites us—will we come? He has provided all that we need; we have but to accept His gift, leave ourselves in His hand, and so shall we be prepared to meet our God with joy.—(*Word and Work.*)

FOR THE BOYS.

MR. W. H. G. KINGSTON'S LAST MESSAGE.

FEW writers have ever so completely caught the spirit of the boys as Mr. Kingston, who has recently passed away to be with his Saviour. Feeling sure that his dying words will have great weight with our little readers, we give his last letter, which appears this week in the *Boy's Own Paper*, and which was written three days before his death:—

MY DEAR BOYS,—I have been engaged, as you know, for a very large portion of my life in writing books for you. This occupation has been a source of the greatest pleasure and satisfaction to me, and, I am willing to belive, to you also.

Our connection with each other in this world must, however, shortly cease.

I have for some time been suffering from serious illness, and have been informed by the highest medical authorities that my days are numbered.

Of the truth of this I am convinced by the rapid progress the disease is making. It is my desire, therefore, to wish you all a sincere and hearty farewell!

I want you to know that I am leaving this life in unspeakable happiness, became I rest my soul on my Saviour, trusting only and entirely to the merits of the great Atonement, by which my sins (and yours) have been put away for ever.

Dear Boys, I ask you to give your hearts to Christ, and earnestly pray that all of you may meet me in Heaven.

W. H. G. KINGTON.

Stormont Lodge, Willesden, August 2nd, 1880.

The signature is traced twice over, and neither quite perfect, in a trembling hand, whose life-work was evidently done.

EXPERIENCE OF MISS F. R. HAVERGAL.

Her conversion occurred when she was about fourteen years of age, and years passed after this change before "the Sun of Righteousness rose upon her with healing in His wings." Of her experience during the interval between her conversion and "the brightness of this rising," an interval of about twenty years, she thus speaks: "No one professing to be a Christian at all, could possibly have had a more cloudy, doubting, sinning, and wandering heart-history than mine has been through many years."

Of this state she thus wrote in her early poems;—

I turned aside
With aching head and heart most sorely bowed,
Around me cares and grief in crushing crowd;
While inly rose the sense, in swelling tide,
Of weakness, insufficiency, and sin,
And fear, and gloom, and doubt in mighty flood rolled in.

Out of this life of doubts, and clouds and "thick darkness, where the light is as darkness," a life which most believers are living in the flesh, she emerged at length into a state of cloudless sunlight, never dimmed until Christ took her to Himself. "The sunless ravines," says her biographer, referring to the great change, "were now for ever passed, and henceforth her peace and joy flowed onwards, deepening and widening under the teaching of the Holy Ghost." The blessing she had received, to use her own words, "lifted her whole life into sunshine," of which all that she had previously experienced was "but as pale and passing April gleams compared with the fulness of summer glory."

Her entrance into this state was, of course, through "the straight gate," open to all, and through which all must pass who would "enter in to rest," namely, full and entire surrender, and full and implicit trust. "There must be," she wrote, "full surrender before there can be blessedness. God admits by the one to the other." In her case, the consecration was strictly universal, "perfect and entire, wanting nothing," and is fully represented in her memorable hymn:

Take my life and let it be,
Consecrated, Lord, to Thee.

Every item specified in that hymn was, from her heart of hearts, dedicated to God, and she never took back a single item thus consecrated.

Equally implicit and complete was her trust in the absolute fidelity of her God and Saviour to all "the exceeding great and precious promises" of grace. In this completeness and absoluteness of trust, were all things not only consecrated to God, but as fully and implicitly entrusted to the Divine care and keeping. "First," she says, "I was shown that 'the blood of Jesus Christ His Son cleanseth from all sin,' and then it was made plain to me, that He who had thus cleansed had power to keep me clean; so I just utterly yielded myself to Him, and utterly trusted Him to keep me."

It is no matter of wonder that this "full surrender," and "utter trust," were followed by a Baptism of the Holy Ghost, which, to use her own words, "lifted her whole life into sunshine." Having accepted the Promises as her blood-bought inheritance, many of them seemed to be fulfilled in her experience without any conscious, specific acts of faith relatively to them, just as God says, "Before they call I will answer." "With regard to many of the Promises," she says, "there seems no room even for the exercise of faith. It is not that I believe or grasp them, but that I find them all become true, as I never did before. The sense of His unutterable loving kindness to me is simply overwhelming."

Again she says, "Several times lately I have felt literally overwhelmed and overpowered with the realization of God's unspeakable goodness to me. I say it deliberately, and with thankfulness and joy for which I have no words—I have not a fear, or a doubt, or a care, or a shadow, upon the sunshine of my soul. Every day brings some quite new cause of thankfulness."

AS ALL her ways were committed to the Lord, He made her distinctly and continuously conscious, that ALL her steps were directed by Him. This was a very impressive feature, if not peculiarity, of her experience. "I do feel," she says, "that every hour is distinctly and definitely guided by him. I have taken Him at His word *in every thing*, and He has taken me at my word *in every thing*. Oh! I can now say that Jesus is to me a living, bright reality, and that He really and truly is

"More dear, more intimately nigh,
Then e'en the sweetest earthly tie.
No friendship could be what I find His to be."

"He," she says again, "not only makes all things work together for good, but does more, *performeth all things* for me; and if we did but open our eyes and *notice*, we should see Him at work for us. We talk of the telescope of faith, but I think we want even more the microscope of watchful and grateful love. Apply this to the little bits of our daily lives in the light of the Spirit, and how wonderfully they come out. We see these little things in their true greatness, and in the beauty of their fitness as parts of His own perfect plan of our lives which He is working out for us hour by hour"

When our ways are thus committed to the Lord, and our steps are thus consciously guided by Him, how easy it is to learn the lesson of perfect content in whatever state we are, and to experience great disappointments, and the utter breaking up of our own plans of life, with no interruption of our peace or joy in God. Such was the character of the experience of this saint of God. Take a single example in illustration. She had arranged with an American house for the publication in that country of her various works, and was in the reasonable expectation of quite large remuneration from that source. In the midst of such anticipations, she received the intelligence that that house had failed, and that all her profits from that source were cut off. "Thy will be done," she says, "was in this matter not a sigh, but a song." "If it had been," she adds, "all my English footing present and prospective, as well as the American, that I thus found suddenly gone, it would have been worth it for the joy it has been to find my Lord so faithful and true to all His promises."

Nor, we remark finally, does death ever overtake such a child of light, as she was, as a thief. In her last sickness, when her attendant physicians told her that she might die during the day, she exclaimed, "*Beautiful! too good to be true.*" "*Come, Lord Jesus,*" she added, "come and fetch me—run, run!" With a glorious radiance upon her countenance she "fell asleep." "Mark the perfect man, and behold the upright, for the end of that man is peace."

In conclusion we would remark, that it is no small joy to us that we are permitted to record the fact, not only that the life of Miss Havergal, the life which she lived after she merged out of darkness into light, was a bright and signal exemplification of the doctrine of the full salvation as taught in such periodicals as the *King's Highway*, the *King's Messenger*, and DIVINE LIFE, but that she herself was a full believer in that doctrine. Such periodicals were among the works of her choice readings.

Last year she thus wrote to a friend: "I shall find time to-morrow to enjoy the *King's Highway*; I am very hurried to-day." "Better still," says a writer in the *King's Messenger*, September 18th, 1879, "her own experience was to the fullest extent a confirmation of the truth which these and those pages constantly proclaim." "So many," she writes, "think it rank heresy; I can't help that. I can't *not* see what I have seen and do see. And if '*all*' in 1 John i. 7 doesn't mean 'all,' how much does it mean? and if 'cleanseth' only means cleansed me when I said my prayers last night, what force is there in tenses? I know that such a blessing is to be had, and that life is a different thing then." These words were private, but now deserve to be made public.

And now reader, the way is plain before you, if you have not entered it already, into a life of as cloudless sunlight as that in which this saint of God walked. If you shall lay aside this article with any purpose short of a full entrance into such a life, you will have read in vain. Let it not be recorded in heaven that "you could not enter in because of your unbelief." Nothing but unbelief, bear this in mind, can prevent your entrance into this "new and living way."

We close our remarks by citing one of her last hymns:—

O ye that seek the Saviour, look up in faith and love,
Come up into the sunshine, so bright and warm above;
No longer tread the valley, but clinging to His hand
Ascend the shining summits, and view the glorious land.
Our harp notes should be sweeter, our trumpet tones more clear,
Our anthems sing so grandly that all the world must hear!
Oh, royal be our music, for who hath cause to sing
Like the chorus of redeemed ones, the children of the King?
In full and glad surrender we give ourselves to Thee,
Thine utterly and only, and evermore to be!
O Son of God who lovest us, we will be Thine alone,
And all we are, and all we love, shall henceforth be Thine own.

A. MAHAN.

(*Divine Life, abridged*)

DR. PARKER'S NEW DEPARTURE.

LAST week we had occasion to note some of the manly and timely utterances of the Archbishop of CANTERBURY in his recent visitation charge. It would seem that they have produced a singular effect upon the mind of the pastor of the City Temple, for in a letter which appeared in the *Times* of Saturday Dr. PARKER intimates that they have encouraged him to propose to the Christian world "an inclusive alliance or association" of the most remarkable character. Our readers will find this letter in another column, and will form their own opinion as to the merits of the scheme, if it may be so termed. There is already existing an *Evangelical Alliance*, and many good things have resulted—some directly and some indirectly—from its operations. But the new proposal is nothing less than to establish a Non-Evangelical Alliance upon the basis of "self sacrifice for the good of others," Christian belief being quite a secondary question, if not altogether immaterial.

In Dr. PARKER's opinion "there are thousands of Christians in England who are not aware of their own Christianity." Again, "The Trinitarian and the Unitarian are both Christians"—a lamentable and most perverse confusion of things that ought to be as carefully distinguished as possible. The attitude of the Unitarian towards the FOUNDER of the Christian system is as illogical as it is irreverent. Why credit Him with both wisdom and goodness when He so constantly asserted claims which are compatible with neither, unless they are founded in fact? But the Unitarian summarily rejects them, and then devotes himself to admiring the spirit of self-sacrifice in a man whose principal teachings were (from the Unitarian point of view) misleading, and whose reiterated claims were unfounded! The old formula, "If not GOD, not even good," though it presents a terrible alternative, contains a profound truth. We cannot follow half the windings of the strange document now before us, but must content ourselves with affirming that the idea of any man's being a Christian without knowing it is simply self-contradictory. Christianity requires a personal devotion to a personal CHRIST, and for this to exist unconsciously is an absolute impossibility. Without faith in the great work finished on Calvary a man may be genial, benevolent, and even self-sacrificing, but he cannot be a Christian, or be called such without an utter confusion both of thought and language.

Naturally enough Dr. PARKER is very bitter against "dogmatic theology." If a man only has the spirit of self-sacrifice it matters little "whatever he may think of any point in so-called dogmatic theology." Any point! Even the REDEEMER's divinity or his atonement, the terms of salvation or the future state—all is conceded in such a sweeping assertion as the foregoing. Many sad and strange possibilities at once arise. The Church of the future might, on these principles, consist of men who had simply agreed to do good and believe nothing. But where are they to get, and how are they to maintain, the spirit of self-sacrifice if not in connection with certain beliefs? What is to inspire and sustain it when all definite faith is formally disavowed? And as a matter of fact has it not been constantly found that those who have been most active in doing good are just the very persons whose doctrinal belief has been most distinct? Christian biography never ceases to illustrate this most important fact. To glance in passing at two only, and these among the most recent instances, will doctrinal indifference make Christians like Sister DORA and Mis HAVERGAL? Did not their unceasing benevolent activities spring from a definite faith? And they are but types of what similar belief is effecting in less conspicuous but uncounted instances. The demand for benevolence irrespective of belief is not unlike a demand for the fruit without the tree. And again is not the duty of universal benevolence itself a very definite belief? Why detach it as alone worthy of approval? What is its basis? What are its sanctions? What is the best mode of applying and developing it? In the replies to any of these questions some doctrine must surely be involved, while the idea that any universal obligation is associated with self-sacrifice appears as purely dogmatic as any article of Christian belief. In these days of uncertainty, when the faith of so many is unsettled, it is a truly lamentable thing that a prominent Christian minister should lend his influence to the crusade against "sectarian definitions and orthodoxies." A very young and very self-confident smatterer might be pitied and perhaps pardoned for saying (without hesitation and in the *Times*) that "sectarian theology is the most mischievous influence of the age," but Dr. PARKER is at least old enough to have known better.

The worst feature in the case, however, is the fact that the proposal now made was distinctly rejected by the FOUNDER of the Christian system. Among his contemporaries there were not a few who admired his miracles, approved his benevolent activities, but rejected his Divine claims. As MESSIAH they would receive and honour Him, but as "SON of GOD" they would not accept Him. What was his course under these circumstances? Was there anything in it to sanction the idea that benevolent activity will compensate for the absence of orthodox belief? The result of urging his Divine claims was obvious; disciples and many others forsook Him utterly; yet He never withdrew, never even abated, and scarcely ceased to urge, the very truths which gave such offence. With his life in the balance, He maintained them to the last. In what light does his conduct place the contempt of dogmatic belief as compared with personal self-sacrifice? Or did He make any temporal sacrifices equal to those which his dogmatic teaching rendered necessary? And his apostles pursued a similar course. To "teach in that Name" was their great work, and with them as with their MASTER it was the spiritual demand that was most bitterly resented. Did they modify it? Or did they not declare it to be the all-important truth, the foundation for everything beside? Their sentence is delivered in advance upon a Christianity without a DIVINE CHRIST. There is no salvation in any other name; to deny Him is to have the spirit of Antichrist, instead of to be a Christian without knowing it; if any "bring not this doctrine," the Christian so far from admiring his liberality of view and active benevolence, must refuse to receive him and be careful not to partake of "his evil deeds." At every turn in the New Testament we may find teaching which contradicts absolutely what is now propounded as the latest development of Christianity. To adopt this proposal would indeed be to build wood, hay, and stubble upon the great foundation, and no pretexts of generosity in sentiment should blind any Christian as to the true character of the course suggested. However "broad and generous" Dr. TAIT may be, we should be utterly disappointed in him if he were to meet such proposals with anything but stern disapproval. And if any readers of the *Watchman* found themselves attracted by the idea of "a principle which can unite and inspire men of the most diverse theological convictions," we commend to them a fuller study of the Fourth Gospel and of the New Testament epistles, notably those of the beloved disciple. Surely, in such a proposal as we have now under notice, there is a fresh call to hold fast, and even contend for the faith once for all delivered to the saints. (*Watchman.*)

LEAVEN IN THE MEAT OFFERING, AND IN THE FIRST-FRUITS.

BY ADMIRAL FISHBOURNE.

IT is said that the employment of *leaven* in the meat-offering (Lev. xii. 13), and in that of *first-fruits* (Lev. xxiii. 17,) represents the Christian Church, and proves that *sin* is to continue *in* the believer; in a word, that the Christian, any Scripture to the contrary, is not "created anew in Christ Jesus." We have here one of the popular arguments for the doctrine of the perpetuity of sin, indwelling sin especially, in all believers.

This is an illustration of how far wrong, people, and wise men too, will go in perverting Scripture in support of a foregone conclusion. The offerings all represent some aspect of Christ's work on behalf of sinners. We conclude, therefore, that no offering can contain any thing evil, still less could any one of them indicate, or provide for the retention of sin in the believer in Jesus.

The erroneous view above indicated rests upon the supposition that "*leaven*" always typifies *evil*, an error which ought not to have a place in Christian thought. Our Lord has clearly shown, Matt. xiii. 33, that leaven indicates an *assimilating* power, which is the special quality of leaven, and may be evil or good, and in this case clearly good. "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal, till the *whole* was leavend." Here, leaven is a representation of the transforming power of the Holy Ghost, till "spirit, soul and body" are sanctified.

This error assumes also that the offering of "*first-fruits* typifies the Christian Church." The offering, on the other hand, typifies Christ. The "first-fruits typify Him by *purpose* in all times, and *in fact* at His resurrection." It is therefore impossible that any type of Him can contain evil.

This exposition assumes, also, that "leaven" was permitted because there was sin in the worshipper's *nature*. It is impossible that God should ordain that man's sin should be offered for man, or by man. It is a holy offering for man, an offering presented by the Priest, who was sanctified to represent Christ, for access to God, to put away sin, or obtain blessings in the believing offerer.

Were *leaven*, in the offering, *evil*, it would defile the Priest and all who eat of the flesh (Lev. vii 11-21). And therefore the intimation that, if they ate with their uncleanness on them, they would be cut off, for they would be unclean because of evil in the offering, if leaven were evil.

Provision is made in Christ for our deliverance from *all* sin, for "if the first fruit," which represents Christ, "be holy, the *lump* is also holy" (Rom. xi. 16; 1 John i. 7). This image has reference to the *good leaven*, the blood of Christ which leavens, that is, cleanses the lump, the believer, and assimilates him to the Christ life by the Holy Spirit.

There can, we remark again, be no access to God for the Church, or for individuals, except through a perfect way and substitute, which is

alone found in Christ, *in whom* the word leaven could not, by any possibility, represent indwelling sin. Christ for us, and Christ in us, with whom no sin could be associated, is our standing and power of walk, with the Holy Spirit assimilating us to the first fruits. Christ (Rom. viii. 29; 2 Cor.—Rom. xi. 16; Col. i. 15-27).

It is repugnant, we remark once more, to the idea of a Holy God, and to all the teachings of Holy Scripture, that an evil offering could be ordained, or accepted, by Him.

We beg attention to the logical consequences of this erroneous view if acted on. If leaven be evil, then it will assimilate the whole man, or lump, to its evil nature. Nor is this a fancy, but a melancholy fact; for wherever indwelling sin is retained, there is, in fact, failure in the Divine life. That this would be so is shown by 1 Cor. v. For this specified reason we are commanded to *purge out* the *old leaven*, that we may become a *new lump*," *i.e.*, that the whole mass may be without sin by the purging of the blood and sanctification by the Spirit.

Our Lord, we must bear in mind, in warning the disciples to beware of the leaven or doctrine of the Pharisees, constructively enjoins the acceptance and retention of the true leaven, that is, His own doctrine. There is not a single text of Scripture that represents the perpetuity of actual, or indwelling, sin in the believer. The idea that God has ordained the perpetuity of sin in any form, or for any end, is contrary to His holy character, and is out of harmony with the revealed purpose for which Christ came into the world—to "make an end of sin, and bring in everlasting righteousness."

TRUSTING AND TOILING.

As to our work amongst the Jews in Bristol, two or three instances of visits paid and the receptions met with may interest our readers, as showing the character of the work. The day after my arrival, whilst walking towards Clifton, my eye rested on a building with a Hebrew inscription, "Lekoo venelekah beoar Yehovah," "Come ye and let us walk in the light of the Lord." I rang the bell of the house adjoining, and found, on inquiry that the building was a synagogue, and the house was the residence of the Rabbi. The wife, who answered the bell, asked if I would like to see the Rabbi, who made his appearance almost before I had time to reply. He got the keys, opened the synagogue door, conducted me to the ark, drew aside the curtain, and showed me the rolls of the law. In the meantime I had drawn his attention to the first and second Psalms, which I quoted to him in Hebrew, calling his special attention to the Messianic character of the second Psalm, the Divine Sonship of the Messiah, and the blessedness secured to all who trust in Him. In the synagogue itself I engaged his attention on Isaiah liii., and asked why this was never read by them in public. He gave the usual reply, "There are many other portions of the prophets not read in the synagogue." But the fifty-second and the fifty-fourth are read. This looks suspicious of a fear the fifty-third suggesting the sufferings of Jesus of Nazareth. He thought vicarious sacrifice unnecessary, and yet he was obliged to admit that the blood carried into the Holy of holies by the High Priest on the great day of atonement was an essential in that day's observances. Then as to the feast of the Passover, the Rabbi could not tell me how many tons of matsoth—Passover cakes—would have been needed to save from death even one of the Jews' first born in Egypt. We were now just leaving the synagogue, when the Rabbi's son appeared, who is also a Rabbi in the South of England. "Here," said the father, "is my son, he will answer all your questions." And now we had another earnest conversation, the son promising to come to our lodgings that night, proposing that, with the Hebrew Bible as one as our standard of appeal, if he should prove that Jesus was not the Messiah, I should become a Jew; and that if I proved that He was the Messiah he would become a Christian. To this I willingly consented, but he never came. Mr. Adler, however, was next day introduced to the father and invited to the house, as referred to below.

A young Jewish gentleman came in our way in a public dining-room. We spoke to him about his soul, but he seemed indifferent to all religion. We entered a large business house, were shown to the counting-house, and delivered our message to the son of the principal, who seemed ashamed to be found working on the Saturday.

Another kept a large china warehouse. I asked to see the master, and was shown into the counting-house. He looked amazed when I told him my errand, which was to warn him of danger, and point him to the Saviour. He thought it impertinent in any one to interfere with another man's religion. I said, "Pray excuse the impertinence, but you have one short life to spend here, which may terminate any moment, and then a long eternity to spend somewhere else—where?"

We know we have had the prayer of many of the Lord's people; we needed them, and need them still, and are very grateful to them.

We saw and had prayer with our beloved brother, Dr. Elwin, who is doing a blessed work as a Medical Missionary, in Red Cross Street, Bristol, and ask for the prayer of the Lord's people for him.—*Service for the king.*

THE "DRAGON KING" AT PEKING.

Messrs. W H. Collins and W. Brereton have been faithfully labouring in and around the capital of China. During the recent famine they had, like other missionaries in the northern provinces, a heavy additional burden laid upon them. A recent letter says:—

We have made fifteen additions to our number Several of our country members are reformed opium-smokers, and with these there is a constant tendency to relapse; still, the most useful and energetic of our helpers has stood firm for seven years, though he had previously smoked for twelve years, and during the years since his reformation he has never been without the temptation of witnessing the smoking of this hateful drug by his own wife. The grace of God is sufficient even for the reclamation of the victims of opium.

One encouraging fact is the opening for work in the famine region. I have just returned from a visit to the places where last year we made distribution of the funds entrusted to us I had the happiness of baptizing six men, and there are a number of inquirers There are many Roman Catholics in this district, so that success will probably bring us into conflict with them, and from this I shall not shrink, if the Lord guides us in this direction. This year a large part of this province has been placed under water, so that in journeying you have to cross water where the eye cannot reach the shore Numerous villages stud this inland sea, like islands in mid-ocean. Thus Heaven seems to mock the prayers of these people for rain to their false gods by pouring out upon them a deluge only less destructive than drought Eight years ago, when the plain of Chili was inundated, a slimy black reptile was discovered in the mud of the river at Tientsin, and before this hideous creature all the great mandarins prostrated themselves, begging it as being "the dragon king," to assuage the deluge. A temple was built in honour of the reptile, and costly offerings were made. Gradually the waters abated, and were succeeded by the drought, which has carried off several millions Again the people, encouraged by their rulers, who well know the folly of idolatry, call upon "the dragon king" to pour out rain, and what seems to be an answer is a blessing changed into a curse in the present inundation. Our constant prayer is that, "when God's judgments are abroad in the land, the people may learn righteousness."—(WORD AND WORK.)

ROMAN CATHOLIC AGGRESSION.

FRENCH ANNEXATION OF TAHITI.

TAHITI, with the adjacent group of islands in the South Sea, was, as most of our readers will have learned from our daily contemporaries, formally annexed to France on the 29th of June last. This announcement carries our mind back to the sad story of Queen Pomare, and her long and brave struggle against the Roman Catholic missionaries, aided by French vessels of war.

When the London Missionary Society was formed in 1795, the first party of missionaries sent out by the society were sent in the *Duff* to Tahiti, which was then a heathen country, lying in gross darkness, and its inhabitants were cruel and ignorant idolaters. For sixteen years the missionaries laboured in faith before one native confessed Christ. It was often feared that the work must be given up, but still they persevered, and at last their labour was rewarded, and many, many souls have since gone to be with the Lord from that island.

Amongst the first converts were the King and Queen, whose name is always Pomare, and a friendly correspondence sprung up between the island and England. Queen Pomare, whose name afterwards became so honoured, was born just at the time when her father Pomare II. embraced Christianity; hence she was educated in the Christian faith, and became a devoted and faithful follower of Christ. When only fourteen years of age, in 1827 she succeeded to the throne, and for some years all went well, and the natives became outwardly a Christian people, while many of them were simple and true-hearted believers.

The first troubles arose through the introduction of strong drink by white traders, but the exhortations and example of the missionaries and the Queen herself overcame this evil.

But a more serious and lasting trial was to come, the intrusion by force of Roman Catholic priests from France. As we write we have before us an article published in 1845, which states that in 1842 a French ship came to the island with Roman Catholic missionaries on board, the commander of which ordered the Queen to allow them to land, and promised, if she did, to take her and her people under the protection of France. The Queen replied that she was on friendly terms with the English, that they were her best friends, and that she had no wish either to have the Roman Catholic priests or the protection of the French. Subsequently a French ship of war, the *Venus*, was sent to the island, and Queen Pomare was forced to submit. She wrote a touching letter to our Queen asking for help, but the English Government at the time did not see fit to interfere. In the interests of the priests the French commander proceeded to severities, arrested some of the Christian chiefs, sought to make the Queen a prisoner (but she took refuge on board an English vessel lying in the harbour,) and threw the Rev. George Pritchard, a missionary, and the English consul at Tahiti into prison with his wife and children. Being released he had to leave the island, and the natives at last in despair flew to arms, and in the first battle gained the day. Eventually, they had to submit, after five yesrs' struggle, and accept the protectorate.

For thirty years the Queen continued to sustain and cheer her people in the Christian faith, in the midst of many difficulties arising from the incessant labours of the Roman Catholic bishop and his priests.

In 1877 it is stated that of 8,000 inhabitants only 300 were Roman Catholics, while the members of the Protestant Church numbered 2,485. Queen Pomare fell asleep in 1877, after a reign of fifty years and her eldest son succeeded to the throne under the title of Pomare V., and he it is who is now superseded by the annexation of his country to France.

Such in brief is the story of the long struggle of these South Sea Christians against Roman Catholic aggression, Viewed in connection with the troubles which our missionaries have had to meet in Central Africa (particulars of which we hope to give in our next issue) and elsewhere, this seqel to a sad story will stir many to earnest prayer, not only on behalf of the missionaries, who now have to encounter such papal opposition, but also on behalf of the faithful followers of Christ in the beautiful island of Tahiti. (*Word and Work.*)

Miscellany.

—The following letter of admonition was addressed, some years before her death, by Miss Havergal. Let the letter be carefully read, and prayerfully pondered. It will do us all good.

Expostulation.

"I know you must have thought me very hard upon you on Friday morning; but what could I do? I see you, a young, fresh life, redeemed by the precious blood of Christ, believing and owning what He has done for you, with grand possibilities of power in His cause, and I think endowed with special gifts of influence and attraction, one who might be, and do, so much for Jesus; and yet Jesus does not come first! And you know it might be otherwise, and ought to be otherwise. You are 'entangled' when you might be 'free' in His 'glorious liberty'; you are unsatisfied, yes, and dissatisfied, and might be 'abundantly satisfied.' He has dealt bountifully with you, and what shall you render to Him? Has not the practical answer been, 'Just as much as I can conveniently spare, after I have rendered all that society asks, and that self or personal enjoyment claims? Just as much as I can spare Him with risk of the least awkwardness, or remark, or self denial? Of course, one must give up the bulk of one's time, and talents, and influence, and thoughts, and desires, and efforts, to other things; but He shall have just the chips and shavings, the odds and ends of whatever I don't particularly want for myself or for anybody else!' Does it not, practically, amount to this? And shall it continue to do so? Oh, be 'true-hearted, *whole*-hearted.' Be really His faithful soldier and servant. Throw overboard for ever the divided allegiance which is valueless. Be 'only for Jesus,' and you will start out on a new life of blessedness, beyond anything you can imagine; and you will never, never, NEVER have a regret that you listened to, and obeyed, His own 'Follow Me,' even if it involves (as it will) taking up a cross, for there is no true following exempt from it, only the very cross will be *gilded with glory. Do not be surprised if I never say another word again about it. I feel that I have* said my say to you, and that I can say no more. The Master will send me to others, but I think not again to you. I can now only leave you, with one more cry for blessing at His feet. Oh that He would say to you, 'Arise, and shine!'"

—From the 3d volume of the "Speaker's Commentary:"

St. Luke's fineness of tact in the delineation of personal character has been recognised in his Gospel. In the Acts we are specially struck by the number and variety of the characteristics which come out without the least indication of effort, often with evident unconsciousness of their bearing on the narrative. Each person stands out as a distinct individuality, the more remarkable in cases where either a Hebrew or a Gentile writer might have been blinded by religious prepossessions or national prejudices. We learn to know the two great representatives of the Christian life by their acts and words, by their demeanour and bearing under the most varied and unexpected circumstances. St. Peter among his own people, in presence of a mixed and at first, in great part, unsympathetic audience, before authorities bent on suppressing his testimony, and armed with full power for his destruction, preaching, working, anxiously meditating, drawn onward to new developments, at first reluctantly, but when once convinced acting promptly and decisively, meeting persecution unto the death fearlessly, candid in estimating the conduct, generous in supporting the position, of an Apostle in whom a common man would have recognised, as uncandid and unsympathising critics have represented him, an opponent and a rival. St. Paul standing on the same level of nobleness, but gifted with transcendent mental powers, with passions both before and after conversion far more easily excited, called on to bear witness to truth once hated before the representatives of all that was evil or prejudiced, ignorant or proudly intellectual, sensual or arrogant, ignoble or noble in the ancient world; in all circumstances showing the same fundamental character: stern, zealous, unshakeable, but adapting himself to all circumstances with a versatility and power of adaptation so marvellous as to have supplied cavillers with their most effective weapons of assault, but such as also supply candid and earnest students with materials for realising a character unrivalled in its influence upon all regions of spiritual life and religious thought.

—*Zion's Herald*:

Parents are often the unintended instigators of mischief to their children. By their constant and special direction not to do a given thing, they either suggest the wrong act to the active and nervous child, or bring it freshly to his mind and awaken his desires in the forbidden direction. An excellent mother, a model of exquisite neatness and order, had just dressed, in spotless white, her very uneasy little girl, and placed her, all starched and blooming, in a chair, while she went to her room herself to dress. "Now, my dear, don't you move," she said, "sit perfectly still. Be sure and not go near the coal-scuttle." The restless little witch would probably not have thought of the coal scuttle if it had not been mentioned. Now she could not think of anything else. She sat a moment and looked at it, as her great first mother did at the apple. It was too much for her. Down she glided from the chair and thrust her white arms deep among the black diamonds. She rose from her knees ae she heard her mother's step and stood with her outstretched arms covered with black dust as she entered the door. She had often heard her mother offer an expressive short prayer, when she had been particularly troublesome to her; so she involuntarily breathed out, as her mother's appalled gaze fell upon her: "The Lord bless us with patience!" The prayer was evidently needed, and bore its own answer to the mother, who was so amused by its pertinence that the *irresistible laugh dispelled the thought of* discipline. Sin often comes by a knowledge of the law. It is better to develop and trust the sense of right and wrong in a child than to have too long a list of family by-laws.

TELEGRAPHIC NEWS.

Constantinople, October 18th: The terms on which the surrender of Dulcigno is to be made are being discussed by the delegates appointed by the respective Powers.

Cape Town, 18th: The Basutos having invested Mafeteng, Major Carrington with his force attacked and destroyed the positions of the enemy, whom he dispersed.

London, 19th: Agrarian outrages are becoming frequent in Ireland. Yesterday a landlord was proceeding to Bantry, when the driver of the vehicle was shot dead.

20th: Government have proclaimed the county of Kerry on account of its disturbed condition and the prevalence of crime.—Government have offered a reward for the arrest of the murderer of the driver at Bantry.—A hitch in the negotiations for the surrender of Dulcigno has occurred. The Turkish Plenipotentiary is demanding the *statu quo* for the east of Lake Scutari and the retention of the Turkish flag on coasting vessels. The sincerity of the Porte in negotiating the surrender is doubted. —OBITUARY.—General John Kynaston Luard, C B.

Cape Town, 20th: After severe fighting, Colonel Clarke has relieved Mafeteng.

Constantinople, 20th: The Porte has proposed that the Turkish troops shall evacuate Dulcigno three hours before the Montenegrin troops occupy it. The demand for the *statu quo* as regards territory east of lake Scutari is withdrawn.

London, 21st: The evidence taken at the several Election Commissions now sitting disclose the prevalence of gross bribery. Obituary:—Right Hon'ble Lord Justice A. H. Thesiger.—A severe snowstorm has thus early in the season been experienced throughout England.

Athens, 21st: The Greek Parliament has been opened by the King, who in his speech said that the execution of the decision of the Great Powers on the subject of extending the frontier of Greece had imposed upon that country the necessity of considerable action. It had increased its armaments and raised loans to secure that object, and the Greek Army will not be disbanded until it is attained.

St. Petersburg, 21st: The Emperor of Russia has recovered from his illness.

PASSENGERS SAILED.

Per P and O Str. *Venetia*, 16:

For Southampton.—A Lady, Mr G W Moultrie, Brigadier-General H R Newdigate, A Gentleman, Mr R and Mrs Hastings, Surg-Major J W Johnston, Mr F S encer, Mr H Evans, Mr Temple, Capt Parker, Mr Joseph Hadwin, and Mrs Bingham.

For Brindisi.—Lord E Pelham Clinton and man servant, Lt G C P Onslow, R E, Major Campbell Walker, Lieut Col H F Blair, Mr A Moore, Col G B Crispin, Mr and Mrs W Jeffery, and Miss Ha nett.

For Malta.—Lt Col A R and Mrs Wilson.

For Venice.—Capt H R Farquhar and Mr H Serndale.

For Aden.—Mr A Huson and Hospital Appce Konneally.

For Suez.—Mr E Sassoon and Mr E M Ezra.

PASSENGERS ARRIVED.

Per P. and O. Str. *Khedive*, 18:

From Southampton.—Mr and Mrs Lyster and three infants, Mr and Mrs Egair and c ild, Mr and Mrs Bridgman, and child, Mr and Mrs Coxen, infant. Miss Coxen, and two sons, Mr and Mrs Brayshaw, Miss Warterson, Mr and Mrs Ebsworthy and two children, Misses Ashton, Mrs Hardcastle and infant, Mr and Mrs Rudlock, Miss Williams, Mrs White, Mrs Tucker and infant, Mr and Mrs Hartley, Mr and Mrs Forbes, Mr and Mrs Hoggart, Miss Clark, Mrs Haddwell and child, Miss Freestone, Miss Sinclair, Mr G Crafter, Col and Mrs Stokes, Mrs Davies, Miss Marshall, Mrs Cornell, Messrs Skillter, Blackett, Hardcastle, Phalempin, Hasham, W Souttar, Sperling, S Simpson, Venning, A Hill, H Deadman, Chubb, and Hayward.

From Venice.—Mr McNeil and Brother, Mr and Mrs Duthie and infant, Col and Mrs Beaton and child, Rev S B Coles, Mr, Mrs and Miss McNabb, Mr and Mrs Hilderbrand and child, Mrs Fraser, Col Ross Church, Dr Jackson, Capt W L Searle, Major Manderson, Col Vibart, Messrs J Andrew, Parpia, H G Sharp, W Ramsay, F Vincent, C Pearson, Phillips, Fasson, Beale, E Hooper, P Scott, Bristowe, P Hall Thornhill, and Mulcaly.

From Suez.—Mr Haydon.

From Aden.—2 Privates. and 14 Regt W L I.

Per Str *Manilla*, 18:

From Genoa.—Mrs Massy, Miss C H Massy, one Governess, one ayah and servant, one infant, Mr Walz, Mrs Walz and infant, Mr Weylandt, Mr W Dilger, Mr Lorbeer, Mr Reifel, Mr H Bachmann, Mr L Bach, Mr Linseth, Mrs Lorbeer and two infants, Mrs Arolle Righime and Three Companions, Miss F Engelman, Mr C Schott, Mrs W Preismerk, Miss Ritter, Miss Klaiber, Mr Daindhuber, Mrs Daindhuber, Mr Zielfelder, Mr Brownsfeld, Mrs W Gieger, and Mr Chatagnon.

From Naples.—Com Signor G Gallion, and Mr A d'Agostine.

Per P and O Str. *Benalder*, 21, from Liverpool:

Mr F G W Smith, Mr A Lineathorp, Mr Mebritchi, Mr and Mrs Robb and three children, Mr W E Peddie, Mr A C H Johns, Mr F M Scott, Mr W H McConnell, Mr A N Fagan, Mr F B Claudt, Mr W S Strange, Mr W D Herbert, Mr P J Fitz Gibbens, Mr H J Bowelen, Mr F G Heaven, Mr S H Blacker, Captain Warden, and Captain Egerton.

Domestic Occurrences

BIRTH.

REES—At Bangalore, Lord's Day 26th September 1880, the wife of John Rees School Master R A of a daughter.

DEATHS.

THOMPSON—At Adelaide, South Australia, Lord's Day Morning, 18th July 1880, Ellen Donald, the dearly loved wife of G. Thompson Esq. Manager, Cooperative Stores, Fell asleep in Jesus, aged 36 years.

KING.—October 10th, at Bombay, Jerrold Alexander; October 13th, Ernest Moncrieff; October 15th, Maud Elizabeth; October 18th, Ethel May; the beloved children of Mr and Mrs Henry Marshall King, aged respectively 4 years and 4 months, 5 years and 11 months, 8 years and 1 month, and 1 year and 4 months.

"BOMBAY GUARDIAN."

Subscriptions received from 16th to 23rd October 1880.

J. H. Irvine, 15th December 1880, Re. 1; Geo. Wilkie, 7th June 1881, Rs. 7-10; Native Christian Association, 31st March 1880, Rs. 1-8; J. Sweenie, 31st December 1880, Rs. 2; R. W. Johnson, 18th November 1880, As. 10-6.

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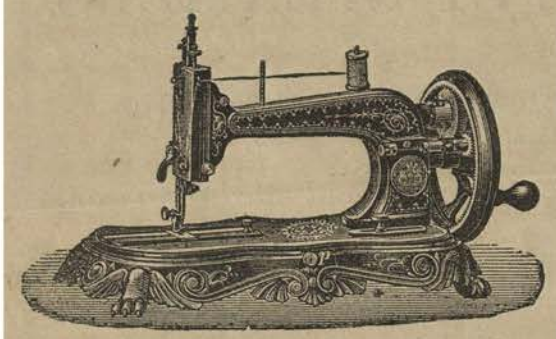

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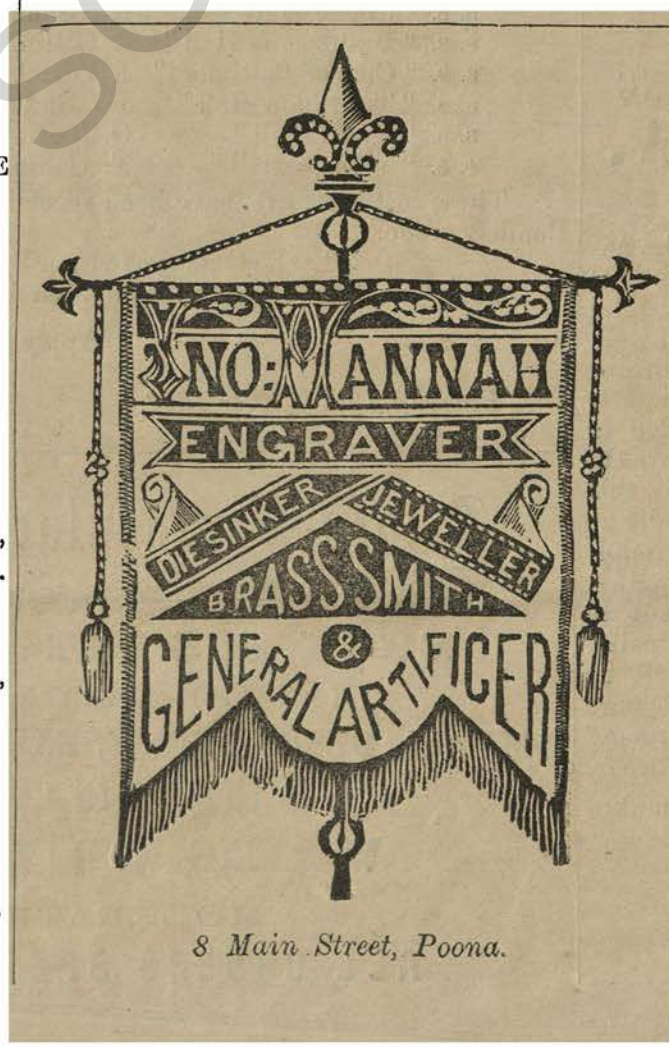

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